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are published here for the first time. The work records all the titles that could be found, with most painstaking research, in Anglo-American libraries and collections, public and private, and in the library of the British Museum. It is not improbable that Spanish-American collections might yield something more if examined.

A chronological index occupies the last nine pages of the book. The first entry in the index bears the date of 1744. Four authors are mentioned as having placed on record something of the Athapaskan tongues in the 18th century, but all these authors studied the languages of the far north. For two centuries before they wrote the Spaniards and their descendants had been listening to the tongues of the far south. It is generally conceded by students of the Pueblo and Athapaskan languages in the Southwest that the name *Tusayan*, which Coronado applied to the Moki country in 1541, is of Navajo origin. It would be strange if in those two hundred years the Spanish missionaries and explorers had made no further record of these tongues.

Mr. Pilling tells us in his preface (p. 6) that "The present volume embraces 544 titular entries, of which 428 relate to printed books and articles and 116 to manuscripts. Of these 517 have been seen and described by the compiler, 422 of the prints and 95 of the manuscripts, leaving 27 as derived from outside sources, 16 of the prints and 21 manuscripts." We quote the above for two reasons: first, to give the reader a better idea than we have heretofore given of the scope of the work, and, second, to point out the only error that we have discovered in the book. $16 + 21 = 37$, not 27; for 16 read 6.

W. MATTHEWS.

Some Strange Corners of Our Country. By Charles F. Lummis.
New York: The Century Company. 1892. Pp. xi-270, illustrations. 12°.

The "strange corners" from which Mr. Lummis has brought to light a score of interesting and hitherto almost unknown facts is the great Southwest, a veritable wonderland to the tourist and ethnologist alike. The stories which the author relates were gleaned during several years' residence in Arizona and New Mexico, especially in the Indian pueblo of Isleta on the Rio Grande, where unusual facilities were afforded for studying the less-known customs of the Tiguas.

These strange corners are described in a felicitous vein, and details such as can be given only after careful research are faithfully and accurately, though simply, portrayed in a manner that all may read and learn, and many become dispossessed of the popular fallacies regarding this little-known region. The Moki snake dance is described and a chapter is devoted to the Navajo hunting custom of "begging the bear's pardon." Under the title "The witches' corner" some interesting facts are given concerning the practice of sorcery by the Mexicans as well as by the Pueblos. The Pueblo "magicians" or medicine-men (the *brujos* and *hechiceros* of old Mexican annals), who perform many wonderful feats of legerdemain, and the "self-crucifiers," or so-called Penitent Brothers, who still practice the barbaric custom of crucifixion as a means of penance, are given a place in the book. "Homes that were forts" (referring to the former cliff-houses of the Pueblos), "Montezuma's well," and "Montezuma's castle" are chapters of special interest to the archeologist.

One of the greatest of all the wonders of the Southwest is the "Stone Autograph Album"—*El Morro* of the Spaniards and the Inscription Rock of our times. On the massive face of this great rock "castle" west of Zuñi were carved the autographs of Oñate in 1605, Vargas in 1692, and later of the Hurtados, Nieto, Lujan, and others who pressed forward to Zuñi, bearing both cross and sword. Fac-similes of these inscriptions, with interlinear and free translations, are given.

The recent lava flows of central New Mexico are described under the caption "The rivers of stone," and the description of the process of weaving the famous Navajo blanket is illustrated by a colored plate of the finished fabric. "The blind hunters" are the animal fetiches of the Pueblo and Navajo used in the chase, and "Finishing an Indian boy" is the title of a chapter on the long and arduous life ceremony undergone in making a medicine-man. "The praying smoke" is the sacred Pueblo cigarette, which more than performs the duties of the better-known calumet, and the "Dance of the sacred bark" refers here to the sacred scalp dance of the Village Indians, for the first time described. An account is given of the Pueblo method of "doctoring the year," and space is found for a word on the home life of the Isletaños. In fact, the volume is brimful of interesting things by which all may profit. It is abundantly illustrated.

F. W. HODGE.